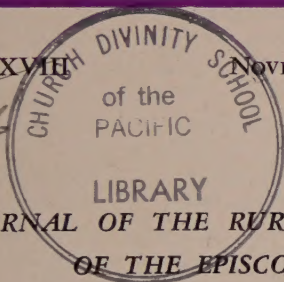


# CROSS ROADS



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NUMBER 2



THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP  
OF THE EPISCOPAL CHURCH



*And then cometh harvest*

St. John 4:35

# Crossroads

A MAGAZINE OF

## *Town and Country Life*

*The Official Organ of the Rural Workers Fellowship*

Editor; Charles Granville Hamilton, Ph.D., D.D.

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NOVEMBER 1960

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## SIMPLE JUSTICE

ONLY recently have rural clergy been receiving as a matter of course some of the tools and implements for the better execution of their work, and there are still not a few country parishes where the priest has to ask for some things, such as stationery and postage, for instance, although he were asking a personal favour.

Unless a chap has a health condition to forbid him doing so, it doesn't hurt a parish priest to do such things as put on the storm windows, shovel the snow or fix a leaky tap. In some places it is a good thing for him to do these things, both for his own health's sake and for the reaction of the people of the community towards the "Minister who works."

Nevertheless, generally speaking, the parish priest has a definite job to do in his several functions, as we all know quite fully, and if there is a lack of some machinery or implement such that will make his work less efficient or slow it down, then he ought to consider his position, take a stand and put it to his people as a matter of "simple justice for God's sake."

Can you imagine an industrial company allowing its executive members to spend time doing the chores which they consider could be done by men, or women, with fewer talents or training? It probably would help public and labour relations if the President of a firm were to help the janitor wash the double windows, for a short time just for fun, so to speak, but this time is much too valuable to the firm to spend it in such activities. They would prefer him to travel, to entertain or to write articles on behalf of industry, if he had any spare time, rather than engage in "lower" pursuits, or even to take a physical fitness class at the Y.M.C.A., where he would meet others of his kind!

In the organized Church, however, there are too many people who do not fully realize that the Priest and Minister who serves them in the parish has both a priority and a compulsion to engage in preaching and teaching the Gospel and that any time spent in doing "chore" jobs is a foolish waste of time and talents! We all do these things and some of us are irked by the necessity of doing them and some chaps even have a guilty feeling that they must spend so much time engaged in matters other than the job they believe they are supposed to do.

Rural clergy must keep on insisting that they receive as much assistance as is possible in the parts of the work that take time and energy, but do not necessarily require their talented and trained attendance on those parts. It is not a thing to shun doing, it is not asking something for oneself, it ought not put the asker in an invidious position, it ought to be a matter of simple justice for the work we have to do. Our job is much more important in every way than that of the leaders of Industry and Commerce—they would never allow themselves to be put in the position of having to beg for help in auxiliary matters, they take this assistance for granted and it is to be paid for out of normal, functional monies—why not a similar attitude for parishes?

John Peacock, President

# MEN WANTED!

*See if you can find a man.*

Jeremiah 5:1

**"MEN WANTED."** You have seen that advertisement in papers, heard it on the air, noticed it in front of a factory or office. Men wanted. Men are always wanted, for some jobs. But Jeremiah couldn't find one, not one man, in the whole city of Jerusalem. Probably a quarter of a million people were in the vicinity, but he could not find one man. He decided that he had made a mistake looking for a man among the poor and lowly, and he tried the high and mighty. He still could not find a man. Moffat translates this verse, "Bring me the leading layman." Some one has said of the leading layman, and suggested it be a sermon after everything is packed and the preacher is ready to go to his next church: Whom does he lead? Where does he lead them? And who leads him?

Men wanted — but not just men as listed in the census. Not just males — some of the best men are women. By men we mean grown, mature people, not those with childish minds, devoted to outward show and status and prestige. Those with childish emotions, who can go through a war and only think of their own private affairs — these are not men. The army separates the men from the boys — even if it makes the boys generals sometimes. At Ft. Wagner the Negro troops in their first battle sang "We look like men a-marching on, we look like men of war." Pathetic? But more than that. Some of these had been men as slaves; some were made men by the moment; some were on their way to becoming real men. It takes more than laws to make men free; the law can only start the process; men have to free themselves to be men.

Men wanted — with initiative. Initiative is the rarest of virtues. There are few self-starters; most are imitators, repeaters. Those who worship a TV set as a family idol have given up their independence and initiative. Surely no generation ever turned to a less satisfactory idol; what can TV do to help them when they are sick, sorrowing, sinning, dying? Yet more time and money is devoted to it by many families than to any other object of devotion.

Men wanted — who are interested in truth, teaching, writing, telling, living it. There are not many of them. None of us tells perfect truth, but there is a difference between those who try to tell the truth and those who do not. Perfectionism is unrealistic; but there is a difference between those who try to be honest and those who do not. Relatively honest men are scarce. A college president told a student that he was afraid the student would think he was not honest in expelling him, and that he might hate the president enough to spit on his grave; but the student replied, "No, I wouldn't do that! I never like to stand in line."

Men wanted — not cowards. There are no cowards in heaven, according to the last of Revelation. God needs men who wade on when

the water gets deep, who stand up to be counted. There are always those who are afraid it might hurt their business, their grades, their social standing, their jobs. "Don't mention me," they assure you: "I have to get along, but I'm back of you" — and how far back they are. There are few men in Washington or your state capital, few in faculties and church convention, few in churches and homes, few in organizations and towns. Five voted bravely against a proposal in a church council and three for it; and afterward many of the eighty who were afraid to vote congratulated the five on doing what ought to be done. God can use men — in any organization.

Men wanted — who do not quit or give up; men who can take loss and defeat. Men who can learn to lose, men who can persevere. Jesus needed men. Where were the 5,000 on Good Friday? The 4,000? The 70? The 12?

God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands,  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And down his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking;  
For while the rabble with their thumb-worn creeds,  
Their large professions and their little deeds  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting justice sleeps.

"O Thou Great Companion of our souls, grant unto us the spirit of understanding, of discernment, of fair play. Save us from prejudices, from half truths, and from all attitudes colored by the clamor of the few. May our actions and decisions be determined by a sense of divine destiny as prepared instruments of Thy Providence. If in the discharge of duty men speak well of us, may we not be puffed up; if they speak slightly of us, may we not be cast down, remembering the words of the Master, who bade us rejoice when men speak evil of us and to tremble when all men speak well, thus declaring to all that we care more for the approval of God and of conscience than for the applause of men. We ask it in the Name that is above every name."

(Frederick Brown Harris)

—oOo—

True democracy begins with free confession of our sins.

W. H. Auden

—oOo—

The only faithful repetition of the Mass is that the mass of mankind shall become a community of servants.

Paul L. Lehman

## Denver Sandwich

AFTER meeting 4 years ago in the same hotel with the National Cemetery Association the Anglican delegation shared a hotel this year with a Defense Department School of Rockets. Someone suggested this marked a progress toward high church, and another suggested that maybe we have buried some old ideas and prejudices to rise as rockets and interpret God to a new age in a relevant way.

There were signs of such realism, including the elevation of the hats which were passed in real rural fashion at the offertory, the wet reception the First Baptist Church gave us literally, and the reminder by Richard K. Smith of the United Presbyterian Church that the father who is around only on weekends is too exact a symbol of some modern ideas of God, and that old ideas must be translated into relevant terms. Dear Calvin Schnucker of Dubuque Seminary asserted that "The agrarian age is ended and the patterns and plans with which we dealt with it are obsolete, with their petty, exclusive, divisive concept of isolated churches. Dr. Victor Obenhaus of Chicago Seminary, Dr. Harold Swanson of the University of Minnesota and Rev. Osgood Magnuson, Lutheran student pastor, helped weld the theme of "Planning in Mission" into a unified thought which dominated addresses, panels, and discussions. Rev. Henry S. Randolph, the Samuelson of the Presbyterian Church, pointed out that at the Green Lake Convocation our international mission began to be part of these meetings. Dr. Dale Medearis presided and summed up the gathering. Dr. H. Conrad Hoyer, a Lutheran on the National Council of Churches staff, appealed especially to Episcopalians with his comments "Planning would be relatively simple if we didn't have to deal with people; some are stubborn, some are shortsighted, most are selfish. They are motivated more often by prejudice and emotion than by the facts of life or the call of God. There is even prejudice against people from the South. Power structures of denominations and congregations must be considered, and the hidden power of the individual who is the legitimizing (this un-rural word was interpreted as the one with final say). Our per capita giving is below that of the 1930's. Flexibility must be written into our current plans. Planning is relating facts to forces in the light of ultimate purposes."

We hope to publish more about this convocation and will appreciate comments from those who were there. This marks the end of the annual gatherings after 15 years; next year there will be regional gatherings, in 1962 a national gathering, and in 1963 meetings by each communion separately.

Most of the 500 who attended were new to these gatherings, as one has never met in this area before. The Mountains and Great Plains were stressed in word and in a well-prepared film, and a Council of the Upper Great Plains was set up to coordinate work in this different area.

With 26 American and 14 Canadian dioceses represented from Nova Scotia to California, Caledonia to Virginia, and Moosonee to Mississippi

the 70 Anglicans constituted the third largest group, and within a few of the larger United Church of Christ and Methodist groups. One Southerner saw his first snow in three years. Most of the Anglicans were new to these meetings, and Americans felt that the Canadians gave a solid contribution, especially in their un-Episcopal willingness to admit that they did not know much about some subjects.

Rural Workers Fellowship awards were given to Rev. Fred Smyithe of North Dakota and Rev. Jennings Hobson of Virginia. The president and treasurer were reelected, but all the other officers are new: 1st Vice President, Rev. Alex Hanson of N. C., 2nd Vice President, Rev. Herman Page of Mich., Secretary, Rev. Arthur Freeman of Cal., Directors Rev. Fred Smyithe and Rev. Thomas McElligott of N. D., Rev. Derek Salter of British Columbia, and Rt. Rev. M. George Henry of N. C.

American delegates represented 5 southern, 2 eastern, 5 southwestern, 3 midwestern, 3 plains, 5 mountain and 3 coast dioceses. The convocation as a whole registered 77 from Colorado, 42 from Kansas, 34 from Nebraska, but there were few Anglicans from these. Twenty-eight states and most Canadian provinces were represented, as 10 Canadians of other persuasions attended. Pres. James Patton of the Farmer's Union disputed claims of the Agriculture Department that the family farm is not disappearing.

Episcopalians were more prominent at the convocation than ever. It was planned by Rev. William Davidson, choired partly by Rev. Francis Allison, paneled by Rev. Cliff Samuelson and Rev. William Davidson, group-led by Rev. Smith L. Lain and Rev. Maxwell Brown, and devotioned by the bishop of Montana, Rt. Rev. Chandler W. Sterling, with appreciation expressed from other groups for our contributions. Former Bishop Daniel Corrigan of Colorado, new director of Domestic Missions at 281, was the feature speaker at Episcopal meetings, and urged that information and insights be given him to help him understand what changes need to be made in the whole domestic setup and operation. Provincial reports were made by Rev. Arthur Freeman and Rev. Derek Salter. Messages at evening prayer were given by the President of the Fellowship. Rev. Sidney Martin spoke of the St. Barnabas Church School Memorial Chapel just completed in the Pine Ridge reservation by nationwide giving and local work.

Bishop Corrigan pointed out that "We are all urbanized and materialistic, even if rural. Some new Franciscan movement is needed. The church is governed by just as evil and just as material and just as pagan standards. But there is a balm in Gilead. We must encourage those who are motivated by something more Christian." And Bishop Sterling prayed: "Almighty God, who alone canst do anything with days that are gone and deeds that are done."

—oOo—

Reprints of the article in the August issue of the lectures on Preaching by George Craig Stewart may be secured from the editor at 15c each, or 10c in quantities, to cover cost of reprinting and mailing. You might want to send one of these to some clerical friends.

## A Priest's Self-Image

### I

*Meditations written as a result of my "Jacob-Angel" wrestling in the re-evaluation of my vocation.*

"PAUL, an apostle of Christ Jesus by the will of God . . ." These are familiar words of greeting to the reader of St. Paul's Epistles. Paul's self-appraisal rings with deviousness not only in a literary form but we know that his life was one of doing the work of an apostle. Paul recognized himself as a sent man, a man with a commission carrying more authority and urgency than any document dignified with seal of Caesar. Paul was sent to all people, although mostly only the illiterate and common folk received him at first. "Not many mighty, not many noble . . ." But Paul persevered, for he was the agent of a Life, of a Power, of a Love above all other authority including death. To suffer for the execution of his commission was his duty and privilege.

Centuries later, a successor to St. Paul visited a Roman jail at Christmas time. Papal aristocracy took a dim view of the visit (even though the visitation had a positive publicity appeal), but to Pope John the visit gave a most personal satisfaction to see himself as the simple pastor for before 1954 he was one of the Vatican's most able diplomats and never had a parish.

How do you and I see ourselves in this ministry to which we have been called? What are the images we hold of ourselves? "As a man thinketh in his heart, so is he." We have the objective fact of our priesthood, but the imaginations of our minds surely produce some images of our vocation. If our Lord scored us with the teaching that our souls could be seared with lustful imaginings of psychic infidelity, must we not as well admit that we might perform imaginary roles in front of our distorted mirrors to satisfy the lusts of the flesh and imagination? There is a relentless competitiveness in life, in the professions, and just possibly in the ministry.

To see the nonsense and sentiment in others is always easier than to see the phoniness in ourselves. Have we not all seen — even in high places — a person who felt it is his duty to prick the pomposity of another person, but by so doing became twice as priggish as his victim? For the sake of this meditation let us interrogate ourselves in a fresh attempt to isolate and enumerate the various rationales, motives and roles that give body to our daily ministry. Do we see ourselves as: Reformers. (We must always begin with self.) Counselors — because we are curious because we enjoy the role, or because we can emphasize? A specialist such as a priest, teacher, preacher, organizer — or do we just normally do these tasks as we seek to be faithful successors to the apostles? Or organization men who labor to take care of the organization so that the organization will take care of us, accelerate us and provide us with a living!

Are we incurable romanticists, keeping the past in the present by living in the dead image of yesteryear and failing to see the present? Are we liked a Hearst who created a fossilized barony at San Simeon? Like the European aristocracy who believed firmly that their status was part of God's and Nature's plan for the universe and then forgot to serve? Do we enjoy the pathetic strut of a medieval prince of the church, and then wonder why the world rushes by?

Do we see ourselves in the farm system but with high hopes to place first and stay first in the Big League? James and John had an image born of optimism that Christ was an unusual man, and probably saw themselves as King-maker who would be allowed principal places in the courtly retinue.

Do we see ourselves in the ritualized competition for the great honors of our own society?

However we secretly appraise ourselves, we put meat onto that cherished image by our day-to-day life. Because of our imperfectibility, we have a bent to put false flesh with a foul contagion onto that psychic skeleton. This we may do by being a terrible simplifier who will not be willing to go the hard and painful way of deepening our own understanding of self and facing squarely our own personalities. Thinking that information is wisdom, that diagnosis is healing, we seek advice and ideas which we can superimpose on our self-image to fool ourselves and others.

Self-deception is much easier than the involuntary attempts to deceive others, especially if "others" are the truly faithful sheep. And to deceive others is more difficult to do in a Town and Country face-to-face parish than in a larger urban situation. At least such is my experience. Looking back on the growth of my ever emerging self, I painfully remember how the small church has spotted my inadequacies and phoniness quicker than the urban church has done. Of course there is the possibility that the urban situation contained more gracious people, but I definitely think not; at any rate this is too variable of a factor to be considered.

One very real way to put meat onto our self-image is by the necessary task of preaching. We can "ooh" and "ah" with grand vocalized pauses in a large church with large congregations, and people, enamored with each other and aided by the size of the church and greater development of liturgical arts to see more clearly the Holy Mysteries, accept. But in the Town and Country, we usually know each other too well to really get jumpy and enchanted with each other, and so the demand to communicate in preaching is more rigid.

This is where I am easily depressed. To give of myself is painful — in both preparation and delivery. Preaching is an art, and though it is an art that may be badly done, it is still the process of being sucked inside out. After every sermon, I am prone to agree with those who want a moratorium on preaching, and I interpret St. Paul's comment "the foolishness of preaching" very literally.

But there is something to be said for spilling oneself out to a congregation who are hungry for eternal truth as revealed in the Gospel.

Maybe if we would be less conscious of the pseudo-sophisticated, smooth less thoughtful and reflective people easily satisfied with the surface of religion, we clergy would be more eager to share the Good News with the hungry who are not ready for foot-notes and erudite discussions.

In this presentation I have generalized and purposely exaggerated situations, realizing that such practices invite dissent. But my purpose has been to raise questions and to lay open, rather than to squint at microscopic shavings. The point I want to make is that one's self-image is a major factor in the Parish situation. If we have the generalized concept of being sent, we shall then be able to specify our various tasks in the sense of re-presenting our Lord in our lives as well as in doctrine and Sacraments.

We are tempted to say that because of our education we have more developed tastes, a moral grandeur of independent thinking; and when we deal with passive and resigned people we feel justified in our aloofness especially when vicious, stupid and ruthless tactics are involved.

An apostle, an agent, is given an interest in the clientele, the parishioners. But because we are all somewhat neurotic, self-centered, not really caring for others, we are tempted to use our round collars as an impenetrable barrier to keep some people at arms length, and then cleverly theologize our position.

Yet we are to be warm, emotional. God can cause stones to praise Him but He wants us. And so we are to meet His people, not like billiard balls against billiard ball, but like cloud with cloud, both pregnant with the dew of Heaven. In every parish, corroded as it may seem, there is Remnant with an impulse and thrust. When we meet them, they hear the voice and recognize the agent, who even in this modern world is called to be an apostle of Christ Jesus by the will of God.

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## DIVISION DOINGS

by the Staff of the Division of Town and Country  
The National Council

*New Home Department Director*

THE Rt. Rev. Daniel Corrigan is the new Director of the Home Department of The National Council. This places him in direct relationship to town and country work as head of the Department of which the Division of Town and Country Work is a part. As Suffragan Bishop of the Diocese of Colorado, he is experienced in the administration of the outreach of the mission of the Church to smaller communities and isolated Churchmen within a diocese. This, coupled with his broad parochial experience as a priest in rural work in the Dioceses of Milwaukee, as a college chaplain at the University of Wisconsin, and as rector of large parishes in Baltimore, Maryland and St. Paul, Minnesota makes him extremely well fitted to carry on his new work. Members

The Rural Workers' Fellowship will share in the general approval with which the whole Church views Bishop Corrigan's acceptance of this position, and it is certain he can count on the support of the R.W.F. as he labors in the area of its concern.

### *Town and Country Position at N.C.C.C. Filled*

The office of Executive Director of the National Council of Churches, Department of Town and Country, vacant for the past one and one half years since the resignation of Dr. Richard O. Comfort, is now filled with the appointment, October 1st, of the Rev. Dr. Henry A. McCanna to this post. Dr. McCanna has since 1953 been a member of the faculty of the Central Baptist Seminary, Kansas City, Kansas. He is a graduate of William Jewell College, Liberty, Missouri, and the Central Baptist Seminary, and has served pastorates in Missouri, Florida, and Georgia. The work of his office has been largely that of providing a clearing house between the various denominational approaches to Town and Country Work, and an opportunity for cooperative effort in many areas. The Episcopal Church has benefited from many of these and will welcome the leadership of Dr. McCanna.

### *Summer Student Training Program*

A summary of statistics for the 1960 summer Student Field Training program reveals that 87 students were enrolled in the six regional programs; they came from 39 different dioceses and did their field work in 26 dioceses through cooperation of many bishops, supervising clergy, and local congregations; and they represented 11 U. S. seminaries, 2 women's training schools, 3 Canadian seminaries, the Church Army, and a seminary of another denomination. Trinity in Toronto, King's in Halifax, and Montreal diocesan were the three Canadian colleges represented. Supervisors and staff persons from the Anglican Church in Canada were also involved in the program this year, which gives evidence that a full-scale training program is now being developed in Canada.

### *"Contact Persons" List*

A September mailing from the Division went to one clergyman in each U. S. diocese, including pertinent information and requesting him to accept appointment as diocesan "Contact Person" for the Division, pending his bishop's approval. The Division hopes this arrangement might develop into a two day flow for exchange of information and news between the field and National Council. The initial response has been most gratifying.

### *Leadership Training*

In-service training conferences and short courses are held annually at most state agricultural colleges, under direction of departments of sociology and economics. Interest in these as a source for Episcopal Church town and country clergy is increasing. During the summer months, the Division provided scholarship assistance for attendants at conferences at Pennsylvania State University, Michigan State University, Cornell University, and Virginia Polytechnic Institute. Pictures elsewhere



Attending Rural Leadership School, Michigan State University, East Lansing, Michigan, July 18-29, were: Back row, left to right: Miss Esther Stamate, Chief Liaison with National Org. White House Conference on Aging; of Washington, D. C. She taught the course "Providing for the Aged." Mrs. Ralph Reamsnyder, of Alliance, Ohio, a third year student. Mrs. Dudley Burr, of Albion, Michigan. She taught the course "The Pastor's Wife." Mrs. Carl A. Hoch, of Defiance, Ohio, a second year student. Front row, left to right: Rev. Carl A. Hoch, Rector of Grace Church, Defiance, Chairman of the Town and Country Commission Diocese of Ohio, a second year student. Rev. Ralph Reamsnyder, Rector of Trinity Church, Alliance, Ohio, a member of the Town and Country Commission Diocese of Ohio, a third year student. Rev. Dudley Burr, Rector of St. James Church, Albion, Michigan. He taught the course "Theology and Rural Life."

ATTENDANTS AT PENN STATE CONFERENCE ON CHURCH AND COMMUNITY held at Pennsylvania State University, July 6-8, 1960. Left to right: Ven. Dean T. Stevenson, Diocese of Bethlehem; Mrs. Stevenson; Rev. Albert Clark, Harrisburg; Rev. John C. Moore, Harrisburg; Rev. Reginald Moore, Erie; Rev. William Davidson, National Council; Rev. Stanley Imboden, Harrisburg.



in this issue show two of these groups. CROSSROADS readers interested in such scholarship assistance should write to the Rev. William Davidson, Division of Town and Country, The National Council of the Episcopal Church, 281 Park Avenue South, New York 10, New York.

### *Town and Country Clergy Conferences*

Under leadership of the new Division of Town and Country of the Department of Missions of the Province of Sewanee, the Ven. Robert Cowling, Chairman, a clergy conference was held at Valle Crucis, North Carolina, July 26-28. Twenty-four clergy attended, representing all but three of the dioceses of the province. Speakers and leaders were E. Dargan Butt, Charles G. Hamilton, William Davidson, Mrs. Caroline Rakestraw, and Richard Chase.

September 26-27 a conference for Diocese of Dallas clergy was held at Mineral Wells, Texas, with seventeen present. Leadership was provided by Bishop Harte, Archdeacon Carson, and Henry Fullerton — diocesan chairman of town and country work. Outside speakers were Francis W. Allison, Director of the National Town-Country Church Institute, and Mrs. M. S. Staig, Associate Professor of Social Sciences, Tarleton State College.

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## Denial of Religious Liberty

Peter Hansen

CHURCH and State both exist for the good of society; wherefore it seems selfevident that neither should unduly interfere with the good the other can do. All admit the rule, mores, and ideology with which either influence and dominates family life is of supreme importance for individuals, society and the present and coming generations. For the benefit of society and of individuals whether church rules or civil law has the best, the best maxims should prevail. To act right and beneficial more often means more self-control and self-denial than to act wrong or selfish.

Therefore when two of their own free will are married in church, and make solemn vows before God, to each other and to the church and society, this should not be destroyed by the civil law, even though one or both have come to want it through their own sinful desires or through cowardice of one when the other wants to break his sacred vows. In practice this means that when one or both want a divorce, or other court edict, the church authority should certify how much, if any, the particular church tenets allows, before any action could be filed in court, and the court could grant only such relief or less, as the church certifies may be granted or allowed. The church certificate would not otherwise affect the court case, and a full trial in court would take place regardless of what the church would allow in the particular case.

We have the example of the "Mormon" church, which with the consent of the wife, or wives and other rules, did allow a husband to

have several wives at the same time, but the civil law forbids this; so the civil law, having the better provisions regardless of what the church tenets and rules allows, would prevail, even though it can fairly be shown from the Bible and reason that polygamy is less harmful to individuals and to society than legal divorce and marriage to another. Godly men like Abraham, Jacob, David, Solomon and many others had more than one wife, but in no case was a wife permitted to have more than one living husband, through the medium of divorce or any other way.

There are examples in Scripture of the permanence of marriage regardless of how it came about. The case of Jacob and Leah plainly shows the prevailing ideology. He loved Rachel and had been engaged to her for seven years before the wedding. Both girls had left the feast before Jacob did and went into the tent where he assumed Rachel was but in the morning it was Leah and not Rachel. It was the grossest fraud and conspiracy of Laban and Leah, and when he came unto her she kept silence or he would have known it was not Rachel by her voice. He complained about the deception to Laban, but although honesty was often lacking in Jacob's behaviour he in no way declined to keep Leah as his wife then or at anytime later, although he always disliked her. After a honeymoon with Leah, which at that time lasted one week, he also got Rachel as his wife, and kept on working for his crooked father-in-law. Neither did Leah at any time consider divorce or deserting but she kept on being an unselfish wife. God rewarded her by giving her many sons before Rachel got any. Malachi 2:15-16 "Let none deal treacherously against the wife of his youth. For the Lord, the God of Israel said that he hateth putting away."

The Jews had discontinued the practice of polygamy before Jesus came. He did not condemn it, but emphasized the ideal of monogamy and strongly condemned divorce, as it had been from the beginning.

Therefore the present government and court actions in USA in family matters are a definite, unjust and grossly harmful denial of religious liberty, which liberty has come to mean only the right to advocate different doctrines, beliefs and church practices and to form taxfree associations for such purposes. However, the essence, importance, and benefits of religion is how in practice it affects practical life. In regard to family life this is by contracts and obligations assumed at time of marriage, baptism of children and the like; which sacred beneficial contracts entered into are totally disregarded, and wantonly destroyed by the worldly powers through their legislatures, and courts directly when they get a chance, and indirectly through the fear of and influence of the worldly powers.

Liberty to unhindered practice Christianity and to protect Normal Family Life accordingly, to a greater or lesser degree, has done immense good in most foreign countries: Italy, Free Ireland, Spain, parts of Canada and others have by reason of the Roman Catholic Bible doctrine

of No Divorce to a large degree made their laws and court practice in accord with Christianity to the very great benefit of family life and society there.

The Balkan States and Greece have good protection of Normal Family Life because family laws and court practice there are largely in accord with the tenets of the Orthodox church. Family conditions in France and Protestant Europe are less safe because laws and courts there largely disregard the tenets of the churches concerned. Here the Roman church permits judges and others to break their church tenets when making a living, so they often do more harm to family life than non-Romans do.

As a result of present conditions the rate of broken homes here is two to seven times as bad, with the many evils that result from it, as it is in comparable countries. It also makes many countries have contempt for us. I realize that religious liberty therein can not be thought of now, but do what you can to lessen the anti-Christian and unjust family actions in our country.

Material interests spend millions to make their views known, and more millions in having efficient lobbyists put them before legislators, as a result USA is the most prosperous country. Relatively small dishonesties, like "payola," are rigidly opposed and minimized by government and other leaders, but Christians have and are neglecting their civic duties concerning safety and justice in the far more important family matters, while inferior persons are very active in keeping family matters bad, so they have kept on deteriorating for the past 70 years. The only organized efforts I know of are that the Episcopal Church employed the Rev. S. W. Dike for full time, about 1885-1901, which did relatively much good, but ceased when he died; and Family Protection League of USA, incorporated 1945, has done some good, but is hampered by having only voluntary unpaid workers.

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## ***First Annual Conference***

on the work of the church in the Town and  
Country in the Fourth Province

Rev. J. M. Flanigan, Jr.

**T**HE first Annual Conference on the Work of the Episcopal Church in the Town and Country in the Fourth Province was held July 26-29, 1960, at Valle Crucis, North Carolina. All dioceses of the Fourth Province were represented except three. Leaders of the Conference were: Rev. E. Dargan Butt, of Seabury-Western Theological Seminary, Evanston, Illinois and Director of the Southern Town and Country Church Institute, Valle Crucis, North Carolina; Rev. Charles Hamilton, of Booneville, Mississippi; Rev. William R. Davidson, Associate Secretary, Division of Town and Country, National Council; Mrs. Caroline Rakestraw, Executive Secretary,



Episcopal Radio-TV Center, Atlanta, Georgia. Mr. Butt presented the topic; "The History of the Town and Country Church Movement in the Episcopal Church"; Dr. Hamilton presented, "Local Use of Radio in Towns and Country Areas"; Mr. Davidson, "The Present Situation and Future of Town and Country Church Work." Mrs. Rakestraw presented "The Episcopal Radio-TV Foundation and the Town and Country Church."

In concluding his presentation, Mr. Butt pointed out three areas that must be developed in Town and Country Work: 1) It is necessary for the clergyman working in the rural areas to understand the structure of the rural community so that he can intelligently reach the farm population. 2) We must work out and develop more concretely ways and means of using laymen to carry out the work of the Church. 3) We must work out a more definite and effective program of evangelism. Under this area, Mr.





Butt pointed out; 1) Our evangelism must be steeped in the Gospel of Jesus Christ as contained and mediated through the Protestant Episcopal Church. 2) The Gospel must be preached not only by clergy but by lay-people. 3) This program must be in the framework of and fellowship of the Church.

Dr. Hamilton pointed out that except in the "prime time" in the evening, radio is used more than TV. Dr. Hamilton pointed out that Daily Devotional programs, news analysis programs and counseling, are all effective radio programs.

Mr. Davidson pointed out that at the present time, the Church is facing a breakthrough in some phase of its program, and this may well affect the Town and Country program. He called for a more accurate definition of the work now called "Town and Country Work." Possibly, he suggested, the work could be defined in terms of all towns with just one Episcopal Church. At the present time, the line is drawn in terms of population; all towns under 10,000 are considered a part of the Town and Country concern, and all towns larger than this are not. This is an arbitrary distinction. Mr. Davidson counseled the Town and Country minister to 1) keep his work relevant to the situation, and to resist all temptation to insert urban ideas into Town and Country situations. 2) The minister must keep up with the changes in secular life. 3) Clerical and lay leadership must be developed. 4 There must be fellowship and exchange in the field. This is a need for which the Rural Worker's Fellowship was organized. 5) We must develop methods for doing the work. We are not called to be successful, only faithful, however. Mr. Davidson said that the Division of Town and Country of the National Council is concerned in the following ways: (1) It is the voice within the Church, presenting the opportunities and problems of Town and Country Work to the Church; (3) Provincial and Diocesan Town and Country Divisions of Town and Country Work are needed to carry out this mission. (3) We must relate with the other branches of the Anglican Communion. We now have a very

fruitful relationship with the Anglican Church in Canada. (4) The Division is concerned with the publication of literature, and (5) realizing opportunities of cooperation with other Protestant Churches in their Town and Country Church program.

In her presentation, Mrs. Rakestraw stated that the Church has given leadership in education, eleemosynary institutions, art and drama but not in the area of Radio-TV. Rather, the Church has aped commercial interests. The Conference discussed the question, "What do we want to accomplish through mass communication?" Conclusions were: 1) Salvation (pre-evangelism) of the masses. 2) Make the unchurched conscious of the need through the propagation of the Gospel, and direct them to the source. 3) If others can plant the motivation, why can't the Church? The Church must overcome the problems of money, competition for the listener's time, fear of being unconventional, and above all, the Church must live down its unfortunate history in the field of radio broadcasting which has conditioned the listeners attitude towards all religious broadcasting.

The Conference agreed in a business session Thursday night to give all assistance possible to the program of the Southern Town and Country Church Institute; both in the recruitment of students, and the development of the interest of the Bishops of the Province in the program. Mr. Richard Chase, of nearby Beech Creek, spoke to a group on folklore and recreation. The Conference will meet again in Valle Crucis in the summer of 1961.

Those attending the Conference included the following clergy: Robert Bird of Weldon, N. C., Samuel Black of Chocowinty, N. C., Millard Breyfogle of Melrose, Fla., James Butler of Bolton, Miss., E. Dargan Butt of Evanston, Ill., Claude Collins of Bessemer City, N. C., Robert Cooper of Hamlet, N. C., Robert Cowling of Milton, Fla., Hugh Cuthbertson of Faussett, Fla., William Davidson of New York, N. Y., Sheldon Davis of Covington, Tenn., John Flanigen of Kingstree, S. C., Alex Hanson of Murphy, N. C., Charles G. Hamilton of Booneville, Miss., George Harris of Engelhardt, N. C., Edmund Lakeman of Cordele, Ga., William Latta of Louisburg, N. C., Waite Maclin of Cary, N. C., Frank McKenzie of Wilkesboro, N. C., Michael Ollie of St. Stephen's, S. C., John Prior of Windsor, N. C., Robert Turner of Washington, N. C., C. T. Vermilye of Decherd, Tenn., J. P. Williamson of New Roads, La., Rhett Winters of Valle Crucis, N. C. John Womack of Atlanta, Ga., Fred Yerkes of Jacksonville, Fla. In addition to Mrs. Caroline Rakestraw of Atlanta on the program, the conference had the wives and children of several clergy in attendance. Ven W. G. Lowery, who was at Valle Crucis for the summer also attended. He was a leader for years in rural work in Alabama and Florida before he retired.

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When Gov. Fuqua was running for office in the 1920's in Louisiana, he was charged by opponents with being a Roman Catholic. He answered that he was not; he was an Episcopalian. The editor of a county weekly in northern Louisiana wrote "At the time of printing we do not know what an Episcopalian is, but we will find out and inform our readers in the next issue."

# PRAYER CYCLE

THE RURAL WORKERS' FELLOWSHIP

December, 1960

January, February, 1961

## FOR THE RURAL WORKERS' FELLOWSHIP

*O Lord of field and flock, of forest and mine, whose children worship Thee as well from the small town and country churches as from the greatest cathedrals across our land; we humbly beseech Thee to behold and bless the members and activities of the Rural Workers' Fellowship of the Episcopal Church. As our common interest binds us together may we be ever mindful of thy loving presence among us; and as we concern ourselves with the ministry to the few, the isolated and the scattered, wilt Thou give us a sence of our oneness with Thee and Thy whole Church. All this we ask in the Name of that great Shepherd of the Sheep, Thy Son, our Saviour, Jesus Christ. Amen.*

## FOR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

*God, Father of all and lover of all, we beseech thee to bless all those who through Thy Church seek to serve Thee in the rural areas of the world, especially thy servant.*

*Help him in his efforts to sow the seed of Thy Kingdom, and when the harvest seems meager or far off, confirm Thy promise to him and make him believe that in due season he shall reap abundantly if he faints not; through Jesus Christ, our Lord, Amen.*

DECEMBER

1.

The Rev. Edward Morgan III; Hague, Virginia  
The Rev. Charles H. Morris; Calvary Episcopal Church; Menard, Texas

2.

The Rev. Mack M. Morris; Box 542; San Marcos, Texas  
The Rev. T. M. Nakayama; Southern Alberta Mission; Box 55;  
Foremost, Alberta

3.

Miss Margaret K. Neilson; R.F.D. 2; Malvern, Pennsylvania  
The Rev. Donald A. Neish; St. Mary's Rectory; Bayfield,  
Nova Scotia

4.

The Rev. E. C. Newlin; Box 375; Danville, Kentucky  
The Rev. Robert Newman; Montreal Dio. Theol. College;  
3473 University St., Montreal 2, Quebec

5.

The Rev. A. A. Nield; 195 Chestnut St.; Battle Creek, Michigan  
The Rev. Charles B. Noble; R.R. 1; Sault St Marie, Ontario

6.

The Rev. A. A. T. Northrup; West Summerland, B. C.  
The Rev. H. Vaughan Norton; P. O. Box 354; St. Ignace, Michigan

7.

The Rev. Douglas Norwood; St. John's Church; Black River, New York  
The Rev. Allan H. O'Neill; 723 North Wayne St.; Piqua, Ohio

8.

The Rt. Rev. A. H. O'Neill; Bishop Court; Fredericton, N. B.  
The Rev. John B. Owen; Box 299; Watrous, Saskatchewan

9.

Mr. William S. Paddock; 4690 Sunbury Rd.; Columbus 19, Ohio  
The Rev. Herman Page, Jr.; 201 W. Montezuma Ave.; Houghton, Michigan

10.

The Rt. Rev. Herman R. Page; 1505 First St.; Menominee, Michigan  
The Rev. Lemuel G. Parks, Jr.; 408 Hill Ave.; Forrest City, Ark.

11.

Mrs. Lois Ann Parsons; 281 Park Avenue South; New York 10, New York  
The Rev. R. F. Parsons; Emmanuel Rectory; Sexsmith, Alberta

12.

The Rev. Donis Patterson; 117 Laurel Road; Washington Court House, Ohio  
The Rev. John Peacock; Box 315; Cowansville, Quebec

13.

The Rev. F. A. Peake; Christ Church Rectory; Glanworth, Ontario  
The Rev. G. R. Pearce; Anglican Parsonage; Kazabazua, Quebec

14.

The Rev. Jack Peck; P. O. Box 155; Princeton, Ontario  
Mrs. Charles F. Penniman, Jr.; 304 W. Main St.; Endicott, New York

15.

The Rev. W. A. Perschbacher; 223 Willis; Bad Axe, Michigan  
The Rev. Waldo L. Peterson; 203 S. Main St.; Berlin, Maryland

16.

The Rev. James S. Petty; Stanley, Virginia  
The Rev. L. M. Phillips; 4248 Noble St.; Bellaire, Ohio

17.

The Rev. Donald B. Pierce; 509 E. 8th St.; Kinsley, Kansas  
The Rt. Rev. James A. Pike; 1055 Taylor St.; San Francisco 8, California

18.

The Rev. N. D. Pilcher; St. Chad's College; Regina, Saskatchewan  
Miss Louise L. Pitman; 1098 Hendersonville Rd.; Asheville, North Carolina

19.

The Rev. Douglas Pitt; P. O. Box 216; Stanardsville, Virginia  
The Rev. P. G. Porcher, Jr.; St Matthew's Church; Fort Motte,  
South Carolina

20.

The Rev. Ralph E. Porritt; Arthur, Ontario  
The Rev. William Portman; St. John's Rectory; Milden, Eask.

21.

The Rev. Schuyler Pratt; 167 Lake Road; Fortola Valley, California  
Mr. William S. Pregnall; Ridgeland, South Carolina

22.

The Rev. John P. Prest; P. O. Box 57; Lucan, Ontario  
The Rev. Clay Puckett; St. Thomas Epis. Church; 4100 Up River Road;  
Corpus Christi, Texas

23.

The Rev. Canon A. A. Read; 83 Clapperton St.; Barrie, Ontario  
Mr. W. R. Redman; Telkwa, British Columbia

24.

The Rev. Peyton Reed; 1616 Westmoreland; Cincinnati 23, Ohio  
The Ven. Charles F. Rehkopf; 1210 Locust St.; St. Louis 16, Missouri

25.

The Rev. F. S. Resch; 559 Crawford St.; Nogales, Arizona  
The Rev. W. D. Richardson; 8 Elm St.; Norwich, New York

26.

The Rev. John D. Riley; 1123 Court St.; San Rafael, California  
The Rev. John Rivers; All Saints' Church; Hampton, South Carolina

27.

The Rev. Henry B. Robbins; Box 383; Shenandoah, Iowa  
The Rev. William A. Roberts; Grace Church Rectory; Pomeroy, Ohio

28.

The Rev. D. N. Robinson; Anglican Vicarage; Box 314;  
Fruitvale, British Columbia  
The Rev. K. A. Robinson; Richard's Landing, Ontario

29.

The Rev. Minor Lee Rogers; Forest, Virginia

The Rev. Lawrence J. Rowe; Church of the Good Shepherd;  
Windom, Minnesota

30.

The Rev. William P. Rowland; Trinity Church; St. James, Missouri

The Rev. Gerard W. Rubino; Box 364; York Harbor, Maine

31.

The Rev. Derek S. Salter; Box 79; Chase, British Columbia

The Rev. John A. Salter; R. R. 3; Pembroke, Ontario

## JANUARY

1.

The Rev. & Mrs. C. L. Samuelson; 281 Park Avenue South;  
New York 10, New York

The Rev. F. M. Sanger-Davies; Box 156; Berwyn, Alberta

2.

The Rev. R. N. Savary; 7 of 1275 Nakashima; Tsuda Cho,  
Tokushima Shi; Japan

Mr. Albert Sawyer; 3585 Addington Ave.; Montreal 28, Quebec

3.

The Rev. R. D. Schenkel, Jr.; Christ Episcopal Church;  
Chase & St. Paul Sts.; Baltimore, Maryland

The Rev. L. M. Schlothauer; 501 Home St.; Palmyra, Missouri

4.

The Rev. W. W. B. Schroeder; 416 N. Sibley; Litchfield, Minnesota

The Rev. E. L. Sheppard; Box 335; Chatfield, Minnesota

5.

The Rev. H. Roger Sherman, Jr.; 99 Academy St.; Box 373;  
Canton, North Carolina

The Rt. Rev. Jonathan G. Sherman; Cathedral House; Garden City,  
Long Island, New York

6.

Mr. John Sherwood; 412 Sycamore St.; Cincinnati 1, Ohio

The Rev. H. Shurvin; All Saints' Rectory; Box 658;  
Shaunavon, Saskatchewan

7.

The Rev. Sam Sizer; Box 1148, Brady, Texas

The Rev. Donald G. Smith; 3304 Dartmouth Ave.; Dallas 5, Texas

8.

The Rt. Rev. Gordon V. Smith; 225—37th St.; Des Moines, Iowa

The Rev. P. Smith; Palmerston, Ontario

9.

Mr. Roger S. Smith; c/o Arabian American Oil Co., Box 2506;  
Dhahran, Saudi Arabia

The Rev. F. K. Smythe; 1602 Monte Drive; Mandan, North Dakota

10.

Mr. Carey H. Snyder; P. O. Box 1868; Fort Worth, Texas

The Rev. T. T. Solon; 809 Lincoln Ave.; Grove City, Pennsylvania

11.

The Rev. C. F. Speakman; Greer School; Hope Farm, New York  
The Rev. E. T. Spencer; Doaktown, New Brunswick

12.

The Rev. William Spofford, Jr.; 109 Main St.; Byfield, Mass.  
The Rev. David Stambaugh; 46th & Emerson Ave.; Indianapolis 26, Indiana

13.

The Rt. Rev. Leland Stark, D.D.; Diocese of Newark; 24 Rector Street;  
Newark 2, New Jersey  
The Rev. Gerald A. Steele; Box 88; Fynyard, Saskatchewan

14.

The Rev. T. Steensland; Box 823; Paso Robles, California  
The Rt. Rev. S. C. Steer; 1104 Elliott St.; Saskatoon, Saskatchewan

15.

Mr. G. W. Stewart; Box 5774; Sonora, Texas  
Mr. C. L. Stipp; Rt. 1; De Valls Bluff, Arkansas

16.

The Rev. Wilson M. Stitt; Emmanuel Church; Powhatan, Virginia  
The Rev. P. Raymond Stote; The Rectory; Grenville, Quebec

17.

The Rev. Lee W. Stratman; St. Mark's Episcopal Mission; Nenana, Alaska  
The Rev. Ramsay Stuart; The Anglican Vicarage; Bon Accord, Alberta

18.

The Rev. Peter J. Surrey; 240 E. Lincoln Ave.; Watseka, Illinois  
Miss Alice E. Sweet; 7734 Kingsley St.; Houston 17, Texas

19.

The Rev. David M. Talbot; 117 Main St.; Oswego, New York  
The Rev. Francis C. Tatem, Jr.; St. Patrick's Church; 3241 Wagner St.;  
Franklin Park, Ill.

20.

The Rev. Charles L. Taylor; St. Stephen's Church; 310 E. Main;  
Romney, West Virginia  
The Rev. C. W. Thomas; Rosemont, Ontario

21.

Mr. Jay Thompson; Ozona, Texas  
The Rev. John Thompson; Church of the Annunciation; Luling, Texas

22.

The Rev. W. Carroll Thorn; 202 S. Penn St.; Wheeling, West Virginia  
The Ven. David R. Thornberry; 412 Sycamore St.; Cincinnati 2, Ohio

23.

The Rev. Thomas J. Timmons; 22½ Spring Street; Wilmington, Ohio  
The Rev. James R. Titcomb; Box 971; Winslow, Arizona

24.

The Rev. John R. Trout; P. O. Box 134; Beattyville, Kentucky  
The Rev. John W. Tucker; St. Agnes Episcopal Church;  
Franklin, North Carolina

25.

The Rev. Canon F. C. Turnbull; St. Alban's Rectory; Moosimin,  
Saskatchewan

The Rev. R. M. Turpin; 18 Dahlia Ave.; Dorval, Quebec

26.

Mr. Richard Tyree; St. Peter's-in-the-Mountains; Rt. 2; Callaway, Virginia

The Rev. James Valliant; St. John's Church; Olney, Maryland

27.

The Rev. G. W. Van Scoyoc; Christ Episcopal Church; Brandy Sta., Virginia

The Rev. Canon F. C. Vaughan-Birch; St. Andrew's Rectory;

P. O. Box 600; Sidney, British Columbia

28.

The Rev. G. A. Verell; 708 Piedmont Way; Burlington, North Carolina

The Rev. R. B. Verge; St. Paul's Pro-Cathedral; 1861 McIntyre St.;

Regina, Saskatchewan

29.

The Rev. Jack T. Viggers; 315 N. Third East; Mountain Home, Idaho

Miss Constance Vulliamy; 820 East St.; Parkville, Missouri

30.

The Rev. Sydney Waddington; 222 N. High St.; Lancaster, Ohio

The Rev. Thomas M. Wade, III; 311 Broad; DeRidder, Louisiana

31.

Miss Helen E. Wagstaff; 1617 N. Hunter St.; Stockton, California

The Rev. James O. Walker, Jr.; Galloway Memorial Chapel;

Elkin, North Carolina

## FEBRUARY

1.

The Rt. Rev. Sumner Walters; 1617 N. Hunter St.; Stockton, California

The Rev. Richard C. Warder; St. Alban's Rectory; Spooner, Wisconsin

2.

Mr. H. J. T. Webner; Pine Lodge; Bompas, Virginia

The Rev. George C. Weiser; Box No. 3; Casanova, Virginia

3.

The Rt. Rev. Edward R. Welles; R. R. 1; Grandview, Missouri

The Rev. D. E. L. Wells; Anglican Clergy House; Mortlach, Saskatchewan

4.

The Rev. Richrad J. Welsh; St. John's Church; Worthington, Minnesota

Capt. Thomas G. Wheat; 267 Park St. F. T.; New Brunswick, New Jersey

5.

The Rev. John T. Whiston; St. John's Church; Green River, Wyoming

The Rev. W. J. White; Bedford, Quebec

6.

Mr. George F. Wiese; Patterson School; Legerwood Rural Station;

Leno'r, North Carolina

The Rev. Frederick C. H. Wild; Box 207; Martin, South Dakota

7.

The Rt. Rev. F. H. Wilkinson; 135 Adelaide St., East; Toronto 1, Ontario

The Rev. J. P. Williamson; Main & Community Sts.; New Roads, Louisiana

8.

The Rev. John S. Williamson; 100 Main St.; Oswego, New York

The Rev. C. R. Wilson; 72 N. Shilling Ave.; Blackfoot, Idaho

9.

The Rev. Tom S. Wilson; 507 S. Church St.; Fallon, Nevada

The Rev. R. Y. Winters, Jr.; Box 51; Valle Crucis, North Carolina

10.

Mr. William Wood; Athabasca, Alberta

Mrs. Alice B. Woods; 819 Buena Ave.; Chicago 13, Illinois

11.

The Rev. R. W. Wootton; 508 Main St.; Acton, Massachusetts

The Rev. George A. Workman; 122 South Walnut St.; Troy, Ohio

12.

The Most Rev. W. L. Wright; P. O. Box 637; Sault Ste Marie, Ontario

The Rev. Samuel W. Wysong; Box 37; Camden, Delaware

13.

The Ven. Fred G. Yerkes, Jr.; 1719 King Street; Jacksonville, Florida

The Rev. Richard C. Acker; 13 Main St.; Farmington, Maine

14.

The Rev. Harold E. Adams; 542 Lillie Lane; Toppenish, Washington

The Rev. Tom G. Akeley; P. O. Box 703; Devil's Lake, North Dakota

15.

The Rev. Lea Roy Aldwell; P. O. Box 5737; Sonora, Texas

The Rev. Hugh James Allan; Peguis Indian Reserve; Box 9;

Hudgson, Manitoba

16.

The Rev. J. Ethan Allen; Route 3, Box 40; Thiensville, Wisconsin

The Rev. W. Francis Allison; Route 3, Box 371; Parkville, Missouri

17.

The Rev. J. Edwin Allsopp; 901 Watson St.; Ottawa 3, Ontario

The Rev. Vincent Anderson; St. Paul's Episcopal Church; Elk Rapids,  
Michigan

18.

The Rev. Herman Anker; 4550 N. Hermitage; Chicago 40, Illinois

The Ven. William S. Anthony; St. Anne's Church; McPherson, Kansas

19.

The Rev. Norval D. Ardies; Lisbon, North Dakota

The Rev. E. C. Attwell; Gorrie, Ontario

20.

The Rev. Willis A. Augsburger; Rt. 1; DeValls Bluff, Arkansas

The Rev. John A. Baden; Soldier's Lodge; Cardwell, Virginia

21.

Mrs. W. Ross Baley; Box 938; Keystone, West Virginia

The Rev. W. Ross Baley; Box 938; Keystone, West Virginia

22.

Mr. W. W. L. Balthis; Box 852; Gastonia, North Carolina

The Very Rev. Julian Bartlett; 1055 Taylor St.; San Francisco 8, California

23.

The Rev. John Battle; 102 E. Live Oak; Cuero, Texas

The Rt. Rev. Stephen Bayne; c/o Lambeth Palace; London, S.E. 1; England

24.

The Rt. Rev. R. P. Beattie; 2136 Abbott St.; Kelowna, British Columbia

The Rev. Richard Beaumont; Cayucos Road; Paso Robles, California

25.

The Rev. Alfred Bell; St. Mark's Church; Innisfail, Alberta

The Rev. Jack C. Bennett; 441 Putnam; Zanesville, Ohio

26.

The Rev. Truman E. Bennett; St. Mary's Church; P. O. Box 146;  
Hamilton, Texas

The Rev. Raymond Betts; 33 E. Main St.; Chillicothe, Ohio

27.

The Rev. O. O. Bill; P. O. Box 377; Hendersonville, North Carolina

The Rev. Robert M. Bird; 609 Cedar Street; Weldon, North Carolina

28.

The Rev. Covy E. Blackmon; St. Barnabas' Mission;

91-786 Makule Road; Ewa Beach, Oahu; Hawaii

The Rt. Rev. R. W. Blanchard; 412 Sycamore St.; Cincinnati 1, Ohio

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## PRAYERS

### FOR TOWN AND COUNTRY SCHOOLS AND CONFERENCES

*Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessings upon all schools and conferences meeting to further the Church's work in Town and Country places, especially*

*Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.*

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### FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

*O God, heavenly Father, we beseech thee to grant to us and to all leaders members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts (of America). Increase in us a desire to minister to those living on farm and ranch, in little towns and open country, and so guide us by thy spirit that we may harvest the souls, committed to our care in love and power and understanding, through him who said of old, Pray we therefore the Lord of the harvest, that he will send forth laborers into this harvest; thy Son, our Saviour, Jesus Christ. AMEN.*

## Westward Ho

### THE EDITOR SEES WESTERN RURAL WORK

NEVER having been far from home nor often at a distance, the humble editor decided that this summer was the opportunity before old age crept closer upon him to see what is the most beautiful region of the nation, as attested by a host of indubitable witnesses like Clifford Samuelson and William Davidson, and he arranged to go there by way of the southwest, and then returned to the Town and Country conference in North Carolina. It could have been an official survey of Town and Country except that Town and Country did not foot the bill. After finally seeing all 48 states himself, and after seeing our work in several states, he felt that he understood these United States as never before.

On the way out a detour gave a visit to the genial publisher of *Crossroads*, and it is remarkable what similarity of view developed between what some would style a McKinley Republican and a Truman Democrat. One of the finest publishing houses we have ever seen impressed us, as well as the bevy of weekly, monthly, and quarterly periodicals that emanate therefrom. The whole staff from owner to copyboy was friendlier than even Texans are supposed to be, and we understood how privileged we are to be in this flock. Future possibilities of circulation, typography and arrangement were considered. The genial host took me to the helicopter plant, but was unable to get us up in the air that afternoon. There had been some changes made in the 32 years since I had seen Fort Worth, but it still had the building I once saw towering over the moon. After spending most of a day getting to the city and another day getting out of Texas, we were reminded of the Texan who bragged years ago that there were trains in Texas in which you could spend two days and still be in Texas, only to be told other states had trains like that also.

A sign reading Columbus, New Mexico, flashed across my mind the 1916 morning when Villa tried to start a war with us by raiding this desert hamlet. Fortunately we had a Democratic president who kept us out of war. On my previous trip west I was inclined to think we should give much of this land back to the Indians or the Mexicans, as the waste space of the Great American Desert is incredible to one used to at least partial utilization of the land. The Gadsden Purchase looked just like it has looked to me on the map for half a century, with its lovely yucca, worthless desert, rainless land, and irrigated cotton.

Rev. Fred Resch of Nogales, Arizona, served for years in Town and Country work in Mississippi. I had the privilege of holding a service in the attractive church of this RWF member and of visiting with his family. American Nogales is smaller than its Mexican sister, but both are interesting. I made my first visit to Mexico, and sent cards to several RWF members that I had finally seen a really foreign country.

I was impressed by the poverty, lotteries, adobe huts on the hillsides, the somewhat dilapidated Roman church, the Indian tradition in art, and the sleepy town that came alive at sundown. Resch had only been there three months, so he had not seen rain, like the Texan who said, "I wish it would rain — not for me, but for my boy — I've seen rain." At the altitude 100 degrees was not oppressive. The 110 degrees in Phoenix the next day was heat. The train was 5 hours late into California and gave a free meal, only to run out of food. The next train was 4 hours late, so I saw the Pacific by moonlight from it.

At Los Angeles I spent a little time at non-eccelesiastical gathering, but the stage had been set ahead of time, and there was no chance to change the lines or the parts. There were other Episcopalians there, and one received some votes for a high office. I stayed in the non-political suburb of Whittier with James Adams, who had been in the 3rd grade with me, and with his family. I had the privilege of preaching for Rev. Harvey Smith, another former Mississippi Town and Country worker, a former member of my parish whom I had helped get into the ministry, at a church in the open country—if there is such a thing in the Los Angeles area. We visited Peter Hansen, president of the Family Protection League, a heroic old man working for righteousness, and RWF member and contributor to *CROSSROADS*. We also visited Rev. Warren Botkin, who served faithfully Town and Country work in Mississippi for years, and who was my wife's rector when we were married. He is now retired at Long Beach, but still interested in the work, and in *CROSSROADS*.

Rev. Arthur Freeman of Fremont has been one of our most active members for years and has done a fine job as Provincial Representative. His father was a beloved predecessor of mine in Aberdeen, Mississippi, and I held his funeral, and have known Arthur most of our lives. The Freeman family, like all the others visited this summer, made me feel at home. This was my second visit to his growing congregation and one member even remembered the previous sermon which had influenced her.

At a Danforth Seminar in Berkeley I had a Fellowship for a learned discussion of religion and politics, with the closest realistic agreement I ever encountered at such a conference. It had fine leadership and its intelligent group included speech professors from Michigan and Missouri and a perpetual deacon from Virginia who is an authority on history among the Anglicans, so all major varieties of churchmanship were represented. The Episcopal Church made an impression on the conference by its inclusiveness. My room overlooked the Golden Gate and never have I had such a vista. I preached at a chapel service. We heard President Truman give a profound speech at San Francisco on the 15th anniversary of the United Nations with his usual off-the-cuff salty additions to the manuscript.

After snow on Shasta and the beauties of northern California seen from a bus, Oregon and Washington also presented their loveliness, convincing me that this is the most beautiful part of the nation. I preached in Auburn for a Baptist schoolmate not seen in almost 30 years, and he and his gracious family took me to Vancouver the next day to celebrate my birthday. I tried to call an RWF member in this lovely location, but was unable to

get him. Vancouver had a Granville and a Hamilton Street; I did not look for a Charles. Having been in all provinces from Quebec westward, I felt I needed to add British Columbia to my list. Perhaps someday I shall be invited to the Maritimes and thus see all the provinces of our good neighbor to the north.

A trip through "calendar country" included lovely Lake Pend' Oreille in Idaho, Clark Fork River in Montana, 102 degrees at Missoula, tough-looking Butte, the medieval fortress prison at Deer Lodge on the way in 44th and 45th states to visit Rev. John Hay and his family at Dillon, Montana. RWF members will recall that they had a serious car accident not so long ago in winter travel to hold services, but they are all right by now. They were just moving into the rectory, a fine time for company. As one of our Town and Country for years, he has held 5 services a Sunday, 3 three-hour services, services in ranch homes back in the hills, and discussion groups which required no sparking, and it reminded me of my similar habits in my younger ministry. The local Methodist minister, a Mississippi friend, told me of the intellectual and pastoral ministry our priest was giving. We went to visit Rev. Shepard Crim at Sheridan, but only saw the family, as he was out at work. One late afternoon furnished an unforgettable scene of a double rainbow over castellate mountains of the Great Divide by Red Rock Lake with the last of the trumpeter swans. We also saw lovely lakes in Idaho and Montana, the sources of the Missouri, the mountain that an earthquake moved last year into Madison River west of Yellowstone, and several hundred miles of scenery, much of it on gravelled roads untouched by most tourists.

From the dome train were seen the Continental Divide, the abundance of Montana mountains, the plateau land, the Three Forks, Yellowstone and Powder Rivers—the latter the home of Rev. William Davidson, whose father is also an RWF member. The Little Missouri and Bad Lands rushed me into the Dakotas, giving me 47 states seen. Rev. Fred Smyithe met me at Aberdeen, and the next day gave me a 430-mile tour of both Dakotas. If Smyithe, Hay, Freeman and Resch ever run out of clerical jobs, I would recommend them as tourist guides. Fred has been a leader in RWF for years, and is returning to his first love, with Indian work as a major part of his new field covering the miles of western North Dakota as RWF leader. Rev. Thomas McElliott covers the eastern part. Smyithe took me to St. Elizabeth's Indian School and Mission, to the home of Rev. James Hanks, one of our members on a reservation, and to the home of Rev. John Holton at Mandan, an RWF member who admits reading *CROSSROADS* carefully. It was 105 degrees in Bismark, which confirmed my ideas of Dakota weather. Smyithe asked me after preaching for him Sunday morning to go to his country church, which was only 72 miles away. Neighbors crowded the house for the regular service he has given them. Leading Episcopalians at Valley City had us for an informal lunch at which they discussed the non-ecclesiastical gathering at Los Angeles, as well as their regret at losing their

faithful rector. The Smythe rectory family made me at home and the rector, whom I thought was convalescing, took me 600 miles in 2 days.

I spent a morning in St. Paul with Dr. Oscar Sanden, a Presbyterian intellectual and life-long friend, formerly of Mississippi, in his home and new church edifice. The Lord let me see all 48 states, I reflected, after I spent a few minutes in Nebraska. I flew to Valle Crucis for the conference described elsewhere in this issue. This tour is worth taking.

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## Welcome to Our Fellowship

Rev. Robert M. Bird, 609 Cedar St., Weldon, North Carolina  
Rev. Harold E. Adams, 542 Lillie Lane, Toppenish, Washington  
Rev. W. Ross Baley, Box 938, Keystone, West Virginia  
Rev. Richard Beaumont, Cayucos Road, Paso Robles, California  
Rev. Covey E. Blackmon, 91-786 Wakule Rd., Ewa Beach, Oahu, Hawaii  
Miss Helen K. Bloch, 1 Winter St., Houlton, Maine  
Rev. James D. Burnette, St. Luke's Church, Scott City, Kansas  
Mr. James F. Hodges, Rte. 2, Box 2645, Brainbridge Island, Washington  
Rev. Clay D. Carr, Jr., Newcastle, Wyoming  
Rev. R. H. Crewdson, Rte. 1, Box 72, Port Republic, Virginia  
Rev. Charles F. Duvall, Box 27A, Rte. 1, Ridgeland, South Carolina  
Rev. Robert W. Dickey, Church of the Good Shepherd, Sundance, Wyoming  
Rev. J. C. Easton, Monitor, Alberta  
Mr. Samuel Guard, 220 Livestock Exchange, Louisville 6, Kentucky  
Rev. W. B. Hodgkins, 210 Main St., Whiteville, North Carolina  
Rev. John C. Humphries, St. Mark's Church, Wadsworth, Ohio  
Rev. G. R. Pearce, Anglican Parsonage, Kazabazua, Quebec  
Rev. Donald B. Pierce, 509 E. 8th St., Kinsley, Kansas  
Rev. F. S. Resch, 559 Crawford St., Nogales, Arizona  
Rev. K. A. Robinson, Richard's Landing, Ontario  
Rev. D. D. Schenkel Jr., Christ Church, Chase and Paul Sts., Baltimore, Md  
Rev. James O. Walker, Galloway Mem. Chapel, Elkin, North Carolina  
Mr. Tmo S. Wilson, 507 S. Churchill St., Fallon, Nevada

### THE MOVING FINGER WRITES

Rev. J. Edwin Allsopp, 901 Watson St., Ottawa, Ontario  
Rev. Raymond Betts, 35 E. Main St., Chillicothe, Ohio  
Rev. Canon R. I. Brown, Box 667, Lake Wales, Florida  
Rev. and Mrs. J. S. Butler, Box 68, Bolton, Mississippi  
Rt. Rev. Samuel B. Chilton, 110 W. Franklin St., Richmond, Virginia  
Rev. David W. Clark, 888 Ridge Rd., Hawden 11, Connecticut  
Mr. W. H. Cowger, Hillspeak, Eureka Springs, Arkansas  
Rev. John W. Downing, 8610 Irvington Ave., Bethesda 14, Maryland  
Rev. Canon Wm. C. Dunn, 2156 Addington St., NDG, Montreal, Quebec  
Miss Edna Eastwood, Apt. 305, 65 South St., Auburn, New York  
Rev. D. D. Schenkel Jr., Christ Church, Chase and St. Paul Sts., Baltimore

Rev. J. M. Flanigen Jr., Box 355, Kingstree, South Carolina  
Rev. Norman Green, 55 Rossburn Drive, Etobicoke, Ontario  
Rev. Samir J. Habiby, 260 N. Locust St., Inglewood 1, California  
Rev. Ben F. Helmer, 220 S. 4th St., Escanaba, Michigan  
Rev. J. Hobson, Jr., Purcellville, Virginia  
Rev. B. C. Hodson, Oxbow, Saskatchewan  
Rev. Wm. C. Johnson Jr., 107 E. Fort St., Boise, Idaho  
Rev. Kale F. King, 406 I St., Rupert, Idaho  
Rev. William Lewis, 1551 10th Ave. N., Seattle 2, Washington  
Mr. Osborne Mauck C. A., Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe 36, Michigan  
Rev. G. E. Meades, The Rectory, Bobcaygeon, Ontario  
Mrs. Charles F. Penniman, 812 Carl St. West, Endicott, New York  
Rev. Walter E. Phelps, 3013 Magliocco, San Jose, California  
Mr. W. R. Redman, Telkwa, British Columbia  
Rev. Peyton Reed, 1616 Westmoreland, Cincinnati 23, Ohio  
Rev. Jones F. Riley, 1123 Court St., San Faeael, California  
Rev. W. B. Schroder, 416 N. Sibley, Litchfield, Minnesota  
Rev. H. Roger Sherman Jr., 99 Academy St., Canton, North Carolina  
Mr. Roger S. Smith, c-o American Oil Co., Box 2506, Dhahran, Saudi Arabia  
Rev. F. K. Smythe, 1602 Monte Drive, Mandan, North Dakota  
Rev. T. T. Solon, 809 Lincoln Ave., Grove City, Pennsylvania  
Rev. C. F. Speakman, Greer School, Hope Farm, New York  
Rev. David Stambaugh, 46th and Emerson Ave., Indianapolis 26, Indiana  
Rev. David M. Talbot, 117 Main St., Owego, New York.  
Rev. Canon F. C. Vaughan-Birch, Box 600, Sidney Sidney, British Columbia  
Rev. R. B. Verge, 1861 McIntyre St., Regina, Saskatchewan  
Most Rev. W. L. Wright, Box 637, Sault Ste. Marie, Ontario  
Mr. C. R. Wilson, 72 N. Shilling Ave., Blackfoot, Idaho

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## BOOKS

THE RURAL CHURCH AT MID-CENTURY:: THE HACKENLY MEMORIAL LECTURES AT THE UNIVERSITY OF KING'S COLLEGE.

By REV. MAXWELL BROWN

Halifax, 1958.

We now have an excellent collection of material on town and country church arranged in readable form and challenging and invisiive. We recommend it to your reading list. He well pictures the irrelevance of much church worship and activity to the world in which it lives. He points out the crass stupidity of clergy deliberately antagonizing the moral standards of communities in which they live, as well as of reading essays for sermons. UnChristian methods of money raising are properly put in their place, and total participation of the members and community in all activities urged. Cocktail baptisms and teaching by lectures are shown as disgraceful. The book is full of practical and relevant suggestions, based upon a profoundly Catholic and Evangelical faith.

## The Town and Country Pulpit

By BENJAMIN H. CAIN

The Warner Press, Anderson, Indiana, 1960. Pages 112.

THERE is little in this book that is not true, but one wonders if all rural preaching is as platitudinous and restates the obvious in trite terms. Episcopalians would wish that school history had been taught which notes that the first settlers were at Jamestown and that the first Thanksgiving was there. That Nancy Hanks was a Christian, that Lincoln was concerned with being on the Lord's side, that rural people are law-abiding, that babies are shelved like dolls in cities, that the flag follows the Bible, that 46 per cent of farmers are tenants are open to serious question. On the other hand, the reader may be tempted to appropriate several of the outlines, and certainly will borrow some of the illustrations. Anyone who reads "Pass the Salt, Please" will be tempted to preach on the subject, thanks to the author.

## Skitty City and Twin Shagbarks Valentine

By ETHEL UNTERMYER

1400 Sanders Road, Deerfield, Ill.

Interesting, handwritten modern verse which we are surprised was sent to us for review.

## Hugh Du Puiset, Bishop of Durham

*University Press, Cambridge, 1956*

This volume of medieval history of the Church in England should be of much value to those who are not familiar with the period, or who entertain illusions about the distant past. A few quotations from the volume may interest our readers in reading more. (101) "The Bishop recorded reflections on his duty are characteristically limited to a few platitudes derived from the current jargon of the papal chancery. In practice these were generally belied by characteristics scarcely those of the patristic centuries: Greed, magnificence, ostentation, and limitless ambition. In the spiritual, as in the secular field, the most conspicuous signs of deliberate efforts to consolidate authority which need no subtle reason for their explanation." (102) "Contemporaries found little to commend in his discharge of the pastoral office; the natural simile was that of the shearer rather than the shepherd. His tastes were not in such fields, nor in those of learning, for his intellectual interests were of a modest order. Like his uncle of Winchester he was less a scholar than a connoisseur of ideas, and more at home in politics than in the traffic of ideas. His library contained little of value, suggesting that the later years of his episcopate left neither leisure nor inclination."

(133) "The bishop had successfully asserted his will, much to the chagrin of those who could remember when matters had been differently

regulated. As might be anticipated, the monastic promises of unity and support melted as wax before the heat of the episcopal ire, leaving Thomas, rejected from office to retire to the solitude and safety of the Farnes." (147) "On his death bed, Puiset confessed he had taken an annual payment from St. Peter of Howden against the dictates of his conscience." (157) "As Mr. Pinch found of Mr. Chuzzlewit, the episcopal determination was such that it must needs be defined in less flattering terms." (117) "Where diocese and pattern were identical, scant attention was paid to authority." (158) "The election of Puiset closed a period of liberty."

(182) "By 1189 he had too much in too many fields, when by contemporary standards he was already an aged man, fond and foolish." (118) "He was more occupied by the security of episcopal customs than with the unfortunate lot of vicars." (194) "The bishop enjoyed an income rarely less than 30,000 pounds, more than that of Winchester or Lincoln, and more than half that of Canterbury." (195) "The fine for breach of an episcopal command was ten pounds, the same as the royal fine." (196) "Puiset was a man prone to shear his flock with a keen blade." (208) "The bishop had ready money he was willing to spend and could thus create a fund of patronage." (209) "He confined his generosity to areas where he had little prospect of profit." (211) "In a normal year he ate his way from manor to manor, but some of the gifts in kind must have been cashed, for some entries show 20,000 eggs, 2,500 hens, 35 cows, 56 chalders of wheat, 456 of oats, 115 of malt, 68 of barley." (232) "The episcopal wagon-master received six acres for his doubtless arduous service." (239) "Puiset's greatest weakness was a certain political parochialism." (243) "Behind this gracious facade lay a ruthlessness which made him an unscrupulous and dangerous opponent, and the pride and arrogance of the grandee. Determined and ruthless in his own interests, he was not free from fatal indecisions. He could crush a weak man by a show of rage, but he was hesitant before his equals. There was a certain blustering arrogance about him, and more than a touch of the tyrant." (245) "He was as Stubbs justly wrote, one who held great position without being a great man." Another review summed up the book: "He used his bishopric to further the interests of his sons and relatives."

## RECEPTION OF CALVINISTIC THOUGHT

Charles Davis Cremeans

*University of Illinois Press, Urbana*

The College of Preachers has in its library, which is of much service to men in town and country, this interesting book, which may shed new light on some of our antecedents. It points out that the Puritanical laws of Geneva were of medieval origin and were not introduced by Calvin. Calvin thought it blasphemous for Henry 8 to claim to be "sovereign head of the church," but he made no objection to the leadership of later Protestant rulers of England. John Knox was offered a bishopric in the Anglican Church under the reign of Edward 6, and Calvin advised Knox to accept it on the ground that there was nothing intolerable about the

prayerbook and the service. Knox was one of the revisers of the 39 Articles for Cranmer. Three members of Calvin's Geneva congregation Pilkington, Scorye, and Bentham, became Anglican bishops. The Anglican Bishop of London was deputed to settle doctrinal controversies for London Huguenots. The Genevan Bible, with its Calvinistic notes, was the Bible in 60 of the 85 editions published in England under Elizabeth. Calvin urged moderation and warned his followers against schism and depriving the people of their ministry for trivial causes.

Bishop Grindal of London tried to obtain most of the objectives of the Puritan Calvinists. He was suspended by Queen Elizabeth while Archbishop of Canterbury for daring to warn the queen that her will was not always the will of God. Archbishop John Whitgift was a conforming Calvinist, who quoted Calvin and Zwingli more than St. Augustine and Cyprian, his next favorite authors. The definition of a sacrament in Calvin's Institutes is similar to that of the Articles. Calvin's "Institutes" was the textbook used by students of divinity in Oxford and Cambridge in the late 16th century. The University of Cambridge stated that Calvin and Beza were "the greatest leaders since the apostles" in a formal statement to Beza. Bishop Ponet wanted to use the word superintendent for bishop. Calvin's approach to church law, following St. Thomas Aquinas, insisted the church was not bound by Biblical rules, but only that it was bound to frame its new laws in accordance with the principles of Scripture. This freed the church in many ways.

## ***The Rector's Twelve Commandments***

Rev. JAMES S. PETTY

**"THOU SHALT LOVE EVERY NEIGHBOR IN THY PARISH COMMUNITY AS THY PARISHONER FOR:**

1. *He is a person for whom Christ died and rose again—not a parochial statistic*
2. *He is the object of my work—not the occasional interruption of it.*
3. *He is the instrument for accomplishing God's Purpose—not the enemy of my vision and hopes for the Parish.*
4. *He is the corrective to my untried enthusiasm—not the destroyer of my little plans.*
5. *He is the House guest of Our Lord—not a tolerated occasional Church visitor.*
6. *He is the maker of our customs—not the breaker of my traditions.*
7. *He is doing me a favor by calling in time of ill fortune—not an injustice with an ill-timed call.*
8. *He is the fellow who pays my salary—not a drain on my resources.*
9. *He is the one upon whom I have to depend—he is not dependent upon me.*
10. *He is the champion of God's own time—not the opponent of "Churchly change."*

11. *He is the purpose of my vocation—not a rung on my stepladder to "success".*
12. *In short—he is a servant of God "on loan" to me to respect and love. I am not so much the strategist and master of "my" people's lives as the servant of God's people and a follower of their Saviour.*

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## ON CHOOSING A BISHOP

In less than a month the Council of Diocese of Virginia will meet to select a new Bishop. I am not so much concerned with *who* he will be as *what* he will be. And since it was St. Paul who wrote to Timotheos many years ago telling him what kind of man would make a good Bishop, it seems fitting that we, in this column, talk of these things.

The nearer Council comes the more is the new Bishop discussed. St. Paul tells that among other things a Bishop must be "vigilant, sober, of good behaviour, given to hospitality, apt to teach . . . patient." So be it. Yet there is a tendency in this country, as over against England for example, to get the man best liked, the man least controversial, and the most able administrator. None of these three is particularly important for the deeper things of the Faith and the abundant life of the Church. What we want, and need, is a Father-in-God for his clergy and a man of God for his Church.

We need for our Bishop a man who has "farther ben" in the things of Christ, as the Scots say. One of the Church's errors is that we sometimes think we can run it like a big business, and whenever and wherever this has happened our Lord has been shut out, and a kind of spiritual dry rot has infected the life-giving power of the Body.

Not only have we had our ear to the ground listening with misgiving to the cry for a non-controversial cleric for Bishop, but we have heard, "let us have only a Virginian." How we shackle the power of the Holy Spirit. Yes, we have able men in Virginia, but let us not think more highly of ourselves than we ought. Let us, for God's sake, for the sake of the Church, and for the sake of the future of the Diocese of Virginia, allow the Holy Spirit to guide our deliberations and our decisions.

Timotheos overheard a group at the last clergy conference discussing the election of a Bishop. Not once did they even suggest that the Holy Spirit might have something to do with it. Perhaps it is time, not only for us to re-think what a Bishop ought to be, but perhaps we ought to think anew what we believe. Since we are Trinitarians, let us freely allow the Holy Spirit to come into our Council, in so vital a time as this.

Yours,  
TIMOTHEOS  
(Virginia Churchman)

—oOo—

If you will cut out from the May issue the part that was omitted of Rev. Dargan Butt's valuable study of our town and country work, and insert it in the February issue, you will have it in good shape for permanent reference.

## What do you Think?

WHAT do you think about the Farm Bureau, the Farmers Union, the Grange?" At NSRLC sponsored-meetings throughout the country this question always comes from the audience in one form or another.

It has been a difficult question to answer, primarily because of our desire scrupulously to avoid even the appearance of partisanship, of favoring one farm organization over another. The settled policy of the Conference is simply to urge NCRLC members to be active, responsible members of the general farm organization of their own choice. We encourage them to make themselves thoroughly familiar with the Conference's basic principles and their applications spelled out in our policy statements and then in the light of those principles to evaluate the official positions of the farm organization to which they belong. We point out their responsibility should they find serious deviation, to exert every effort to bring their organization's policy into line with the demands of what the Conference believes to be sound principles and a right conscience.

This strict official neutrality has often been difficult to maintain, but among other good reasons it has seemed prudent, particularly when two of the organizations—the Farm Bureau and the Farmers Union—have been in open and even bitter conflict. With so many NCRLC members and friends on each side, people of undoubted good will and ability, it has seemed inappropriate for the Conference to inject itself into the battle except to plead for charity and decency in the conduct of controversy.

Yet complete neutrality can sometimes become reprehensible. When a farm organization's policy seems to us clearly to contain error in matters of serious import which are within the legitimate sphere of NCRLC competence and responsibility, then silence can be interpreted as approval or toleration, or, perhaps worst of all, lack of concern.

It is, therefore, with some reluctance, but with the conviction that ignoring the issue is no longer admissible, that in this a comparison is offered between some Farm Bureau policies and those of the NCRLC.

The occasion for doing so is the publication in the January issue of "Nation's Agriculture," the official journal of the American Farm Bureau Federation, of a summary of that organization's policy recommendation adopted at its annual meeting in December.

With a number of policy positions there approved, one cannot reasonably quarrel. About others there can clearly be legitimate differences of opinion. But toward some of the attitudes and policies the reaction of one imbued with NCRLC principles can only be deep distress and the conviction that silence now would be a dereliction of duty. The time has come to speak out.

This is obviously a serious and in many ways an unprecedented step. The responsibility for taking it lies in the Editor alone and for that reason I feel obliged at this point to shed editorial anonymity and the protection of the editorial "We."

I fully realize the risks I here take. I know there will be criticism. Most likely there will be charges of partisanship. Despite the actual American Farm Bureau Federation and NCRLC statements, I can expect accusation, distortion and inaccurate reporting. It is even possible that some will consider this a personal declaration of war.

But this presentation is intended as no such a thing. To me it seems to be no more than fulfillment of the responsibility 1) to speak out for truth and justice as the occasion demands, 2) to alert NCRLC members who are also Farm Bureau members to the gross conflict between AFBF and NCRLC basic principles and policies, and 3) to arouse such members to a more active and urgent attempt to make their voices heard more effectively in the formulation of AFBF attitudes and recommendations.

There is a good reason, based on personal observation and experience, to believe that American Farm Bureau Federation's national policies do *not* always accurately represent the convictions of significant numbers of their large membership. For that reason I'd like to hear from as many Farm Bureau members as possible. Even a postcard saying simply, "You're right" or "You're wrong" will be appreciated. As many responses as possible will be printed in the "Letters" column in the next issue of this magazine.

—James L. Vizzard, S. J. (*Catholic Rural Life*)

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## Thumbs Down

It's an old story but we like it.

It came to mind during discussion of a church's difficulties in agreeing on a new pastor.

The same situation prevailed in this story to the point that the exasperated chairman of the Pulpit Committee wrote and read to his untankorous committee the following letter which he pretended had come from an applicant:

"I have been blessed with the power to preach, am a good organizer and have had some success as a writer.

"On the other hand I am over 50, my health is not too good, have never preached in one place more than three years and in some cases had to leave when my preaching brought on riots.

"I have had to work at a trade to help pay my way, got along less than well with religious leaders in the towns where I preached and am not too good at keeping records . . . yet, if you can use me, I shall do my best."

Committeemen immediately hooted down the application. They wanted no part of a contentious, absent-minded, trouble-making ex-jailbird.

Insulted that such an application should even be presented they demanded the chairman give them the applicant's name.

He gave it to them: The Apostle Paul. — (Highland Churchman)

# The Pastor Looks at the Circuit

By ROBERT L. WILSON

WHEN asked what type of charge they would prefer for their next appointment, approximately seven out of ten Methodist ministers polled said they would like a one-church station. This information was revealed in a survey of ministers serving churches in the Holston Conference. Questionnaires were returned by 380 (71.3%) men, representing a cross-section of this conference.

When asked about their attitude toward being appointed to a circuit fewer than one in ten said they would request such an appointment. Being good Methodists, approximately two-thirds would go willingly if sent. About 20% would go reluctantly, while the remaining 4% would object strongly or refuse.

An analysis of the circuits gives an indication of the reasons. While the circuit pastors in this conference serve a membership approximately equal to that of the majority of station ministers, their salary is markedly lower. Of the men receiving less than \$3,000 annually, approximately two-thirds are serving circuits. Only one circuit pastor in five makes more than \$4,000 while only one in twenty receives more than \$5,000. Among station pastors three in five make more than \$4,000 and two in five have a salary of more than \$5,000.

Approximately a fourth of the men polled said they would prefer a circuit if it meant an increase in salary. Understandably, most of these were men in the lower salary brackets. Half of those receiving under \$3,000 would prefer a circuit and raise. A fifth of those receiving \$3,000 to \$3,999 would take the circuit and increase. No one receiving \$6,000 or more wanted a circuit even if it meant a raise in salary.

Only one-third of the circuits are being served by full conference members. Almost all the full-time pastors have circuit appointments. There are more students serving circuits than stations.

When asked about the problems of a circuit one item stood out. That was the difficulty of organizing a circuit and promotion and program. Three-fourths of the men considered this a problem while two-thirds listed it as the major problem. Rural conservatism ranked second but considerably lower than number one. Limited financial resources of rural people ranked third. Some items not considered problems by many men were lack of recognition of the rural minister, the workload, or lack of convenience or of cultural advantages.

The stereotype of the circuit pastor as being poorly paid, less adequately trained and over worked seems more correct than we would like to believe. The circuit will probably be a part of Methodism for the indefinite future. The problems inherent in serving a scattered membership, and organizing several churches demand the best leadership if the task is to be adequately done.

*(Methodist Rural Fellowship Bulletin)*

## Jesus in Overalls

(Editor's Note: *LABOR* has frequently carried the following excerpts from an inspiring Christmas editorial, originally written over three decades ago for the rail worker's paper by the late Rev. Mercer Green Johnson. An Episcopal minister, he also was active for years in progressive social and economic movements. Until his death several years ago, he lived in Washington, D. C.)

**H**OWEVER in days gone by you may have thought of Him whose birthday we celebrate at Christmas, we venture to suggest that this Christmas you think of Him as Jesus in Overalls.

What? Jesus in overalls?

Sure! He wore them almost every day of His life. He wore them in the simplest fashion — like a locomotive engineer, like a fireman or other workman who needs them in his business.

His overalls smelled of human sweat, and the soil of untarrying toil was upon them.

\* \* \*

Think what Jesus wore on the cross. Nothing! They stripped Him stark and bare. But it was mighty little they stripped Him of. Look at that handful of clothes at the foot of the cross. They are neither of kingly nor priestly style. They are the simple garments of a common workman. Just overalls! Hardly more than that.

And when you come to think of it, it must have been such work-clothes as these He wore in the shop at Nazareth and out on the job and the road. Certainly it was: Every day He slipped in and out of His overalls just as easily and naturally as any upstanding Son of Toil that ever lived.

\* \* \*

If the poignant problems of the world are indeed to be solved by the workers of the world they must get a fresh and vital vision of the Carpenter of Nazareth. *They must see Jesus in Overalls!* They must arouse themselves and think His thoughts — inwardly for their own sake, outwardly for the sake of the whole human brotherhood!

They must catch His flaming, leaping, defect-defying spirit! They must with willing hands place the Torch of Labor in His hands and follow Him!

Labor omnia vincit! "Labor conquers all things!" So runs the fine old proverb set in the seal of the American Federation of Labor. Labor will indeed conquer all things when Labor follows the lead of Jesus in Overalls! And one day it will. \* \* \* Then God's Everlasting Christmas — and Man's — will be near!

So, this Christmas, you workers of the world dare to think of Jesus, not dolled up in fancy clothes that take Him so far out of your world, but in overalls, that bring Him immediately into your world, and place Him cheek by jowl with you on your job, where you can see the glint of His eyes, and almost hear the throbs of His great heart, and the motions of His glorious mind. That is where He "belongs!" That is where you need Him!

## *The Winds of God*

Charles Granville Hamilton

*The winds of God blow everywhere,  
On every land and sea;  
Their Holy word is gently heard  
Wherever man may be.  
Their breezes waft in every age  
The never-ending plan;  
In every time and every clime  
God whispers unto man.*

*The winds of God fill every place  
Where worship is in truth,  
Where life and deed are living creed  
And springs unending youth;  
They murmur in the calm of friends;  
They shout in singing throng;  
Their mystic voice that bids rejoice  
Echoes the years along.*

*The winds of God blow in the south  
And lull to trusting rest;  
The winds are shrill that summon still  
To some courageous quest;  
The winds of God blow in the east  
And welcome dawning light;  
The sunset bears with vanished fears  
The victory of right.*

*The winds of God blow evermore  
Wherever they may list;  
No one can scan the eternal plan  
In which all lives exist;  
The spirit of the Syrian sky  
Blows over sea and shore,  
Beyond our schemes and creeds and dreams  
In each heart evermore.*

—oOo—

A questionnaire in one denomination once asked: "What are the chief obstacles to religion in your community?" One minister answered: "The chief obstacles to true religion in our community are whiskey and the Methodists."

—oOo—

Just the same I am very glad that I shall never be twenty and have to go through that business again.

## How to Preach!

### (FOR CLERGY ONLY)

We have been studying preaching lately and herewith submit some of our preliminary findings on HOW TO BE AN EFFECTIVE PREACHER.

- A. Never use one word where you can use three. With practice, the flimsiest idea can be spun into a full-length sermon.
- B. Never use a short word where you can use a long one. A congregation that is appalled, amazed, or both, by the words the preacher uses will be admirably distracted from considering the content of the sermon.

The sermon which opens with an adequate treatment of the Bultmann mythologizing controversy will immediately capture the interest of everyone in the congregation. A rather full discussion of what Bonhoeffer meant, or did not mean, by his statement that the present time was one of "no religion", will also prove a happy starter. If a Bible text is used (see below), the preacher should remember to refresh the minds of the congregation on the various historico-critical problems involved—preferably starting with the positions held by leading scholars one hundred years ago and working down to the present time.

- A. Your own experience is more timely and profound. Furthermore, the man who is always talking about David, Amos, or Paul will give the impression that he has never had any experiences or thoughts of his own.
- B. Use illustrations from current novels, newspapers, magazines (particularly *The New Yorker*), and any other material which is fresh off the press. The man who relies on the Bible risks giving the impression that he has read only one book.

Let it be known just how long it is your rule to preach. Each Sunday you can involve the whole congregation in seeing how close you come to the stated time. If you have ever seen the start of a sail-boat race, with boats jockeying for position and a great racing boat with all sails set comes thundering down on the starting line to hit it a split second after the starting gun has gone off, you will know what we mean. As more and more people take to keeping time (we have heard of one senior warden who bought a stopwatch for this express purpose), the involvement of the congregation will be thrilling.

*Church, Farm and Town*

—oOo—

Archbishop deBlank said that the Anglican Church is like a fire engine whose duty is to extinguish the fires of men's ambition and hatred, and not merely like an ambulance attending to those burned in the fires.

# The Music of the Gospel

*A Hymn A Month*

O COME, O COME, EMANUEL

ADVENT hymnology is filled with the longings of the Old Testament. The Christian faith can not escape its Jewish background. The ancient hope of redemption in history and as the goal of history is well expressed in this medieval Latin hymn. Although a Latin hymn, it is really a poetic version of the article of the Hebrew faith which states: "I believe with perfect faith in the coming of the Messiah; and though He tarry, I will wait daily for His coming." The longing of the human race for God with us, for the Eternal Maker of sun and stars to straighten our warped world is here. It glows even more with the vision of the triumph of light over the blackouts of time, and with joyous anticipation of the coming of the Redeemer who shall redeem and rule all existence.

*O come, O come, Emmanuel,  
And ransom captive Israel;  
That mourn in lowly exile here  
Until the Son of God appear.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.*

HAIL TO THE LORD'S ANOINTED

The wise men went home. And many Christians assume that after the Epiphany is remembered they can go home spiritually. Singing this hymn reminds us that the showing forth of Christ is incomplete until it covers all frontiers, social as well as geographical. "His kingdom shall have no frontiers."

James Montgomery, the Moravian author of this hymn, spent a year in prison when some 18th century un-British Committee decided that he was a dangerous character. His editorials had insisted on projecting the gospel into industrial and political areas, and as a result his career included the persecution inevitable to any prophetic career. He embodied in these lines the ancient Hebrew hope of the 72d Psalm, of compassion for the underprivileged, and of the changeless and endless love of God which guarantees the ultimate victory of justice.

*Hail to the Lord's Anointed,  
Great David's greater Son!  
Hail, in the time appointed  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free,  
To take away transgression,  
To rule in equity.*

## IN THE HOUR OF TRIAL

The trials of which James Montgomery wrote were not all inward nor spiritual. He wrote editorials which helped abolish the slave trade. He organized movements for the abolition of chimney sweeps, one of the cruellest exploitations of childhood the alleged Christian world has seen. His whole life was one of sympathy and action for those in need. The son of Moravian missionaries, he was a missionary in England to spread the gospel of Inasmuch. Think of this courageous man of good will when you sing this familiar Lenten hymn.

*In the hour of trial,  
Jesus, plead for me;  
Lest by base denial  
I depart from Thee.  
When Thou seest me waver,  
With a look recall,  
Nor for fear or favor  
Suffer me to fall.*

—oOo—

## Letters to the Editor

"I think the May issue is awfully good. I thoroughly enjoyed it and I am glad I am still a member of the RWF. I like Mr. Peacock's message and I like what Bishop Foote wrote, and I loved the "I am the Bishop of the Diocese," and of course other things in it, including the ones about hymns."

*Missouri*

"Again you have done a good job of editing CROSSROADS."

*California*

"We have in CROSSROADS a fine Church magazine—not enough people know of its whereabouts or even of its existence—we are guilty of keeping it under a bushel—I hope to correct this in Montana. Last issue was excellent—seems to me that the caliber of your articles is getting better all the time."

*Montana*

—oOo—

## AMONG OUR CONTRIBUTORS

M. Flanigen Jr. is rector at Kingstree, South Carolina.  
Peter Hansen is President of the Family Protection League USA, and has been active for years in the promotion of better family life.  
Erceer Johnson was an Episcopal priest whose social ministry kept him in trouble but whose words and works live after him.  
John Peacock is President of our Fellowship and Editor of CHURCH,

## FARM, AND TOWN.

James S. Petty is rector at Stanley, Virginia.  
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